

W E I G H T Y
R E A S O N S
Against the
Romish Religion,
Made Publick for the use of
Protestant Families,



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To consider the best ways and means
to effectually oppose the Romish Religion.

WEIGHTY REASONS

Against the

Romish Religion.

THEY that will derive the Goodness or Truth of a Religion from the Proselytes which it makes, ought to consider the Equality of the Persons, and the End of their Conversion. For what signifies the Turning of half a score Persons to the *Romish Religion*, though their Number should be trebled? Where for one that submits his misguided Reason, ten are deluded by their Passions, or follow the Current of the Times, allur'd by private Hopes and the Arguments of Self-Interest.

Of this number was *Peter Espinac*, Archbishop of Lyons, who having embraced the Doctrine of the *Protestants* in his younger years, afterwards chang'd his Opinion, and became an Inveterate Prosecutor of the Reformed. But it was not his Zeal that made him so furious, but his eager Ambition of a Cardinals Cap, to which he sacrific'd his otherwise great Learning and Parts. Nor was this all; for having wasted his own Demeans to run in in Debt, he knew no other way to supply his Luxurious Extravagance, than by siding with the *Guisian* or *Henotic* Faction: At the same time not only a Turncoat from his Religion, but a Rebel to his Prince.

Thuan.
l. 181.
& 122.

Thuan.
l. 53. 57.

The next to him we find *Francis Balduinus*, who having embrac'd the Protestant Religion in Germany, at length turn'd to the Romish Perswasion, upon the fair hopes he had of being preferr'd in Poland, by *Henry the Third*, afterwards King of France; had he not been prevented by death.

To these we may add the Remarkable Story of *Hugo Serellus Rosarius*, a Famous Protestant Divine, who being seiz'd in the *Parisian Massacre*, and frightned with the terrors of threatening Death, abjur'd his Religion before *Charles the Ninth*, in the presence of *Henry of Navarr*, *Catherine his Sister*, the Prince of *Conde*, his Princess, and Daughter in Law. Upon which all but *Conde*, rather out of fear than touch'd with his Example, for the Time renounc'd the Reform'd Religion. But *Conde* all this while stood firm, till he had an opportunity to ask *Rosarius* in private, whither what he had done was out of Conscience or fear? Who affirming, it was out of Conscience; then *Conde* likewise fell off, and went publickly to Mass.

Now what was the issue of it? The example of *Rosarius* having wrought these wonderful Effects, he was sent

sent by the Prince of *Mompensier* to try whether he could reduce his Daughter also, the Duke of *Boloignes* Wife, from the Protestant Belief, which she likewise profess'd. But failing in his enterprize, and finding himself at liberty, he retir'd to *Heidelberg*. Where, in a Book which he publickly set forth, *He recanted the Abjuration he had made, detected the Crime he had committed, and begg'd the Prince of Conde's pardon, for that through his pernicious and impious Means, he had occasion'd him to run so dangerous a hazard of his Conscience.*

*Thuan.
I. 53.*

These were all Eminent Men, and of great Parts and Learning, and yet we see how their hopes and their fears betray'd them.

But we are now to give a particular Account of several Persons of no less Grandeur and Learning, that being before devout Sons of Popery, abandon'd the Ceremonies of *Rome*, and making choice of the Protestant profession, at the same time that they might not be tax'd of Inconstancy or worldly Drifts, publish'd the true Reasons of their Conversion.

We shall begin with *Galeazzo Caracciolo*, Marquis of *Vico de la Baronia*, in the Kingdom of *Naples*, who being at first a stiff Roman Catholick, a Person of Noble Extraction, and a plentiful Fortune, nobly Marry'd, and happy in a numerous Off-spring, inbib'd his first Rudiments of Protestantism from *Peter Martyr*, then residing in *Naples*, and there privately advancing the Protestant Religion. At what time the Marquis took such an affection to his Doctrine, that coming into *Germany* to attend upon *Charles the V.* he sent for *Peter Martyr*, then in *Germany* also, to *Strasbourgh*; and was there by his first Converter so fully convinc'd of the Truth of the Protestant Religion, that he only return'd into *Italy* to take leave of his Family, and to let them understand the reasons of his Conversion, which by the sequel

*Thuan.
I. 84.*

sequel appear'd to be the real assurance of the Truth of what he had imbrac'd. For when he had so done, and withstood all the Authority of a Father commanding his return to his Mother Church, the Tears of a Wite imploring him to alter his Resolution, and the Cries of his Children that hung about his Neck bewailing his departure, nevertheless forsaking Father, Wife, Children, Honour and Estate, and preferring the Riches of the Gospel before all the enjoyments of Worldly content, he betook himself to Geneva, and there sustain'd a long Poverty to enjoy the benefit of his Conversion in quiet: So far was he from having been guided either by Levity of Mind or the Temptations of Interest. Upon the same Considerations likewise, much at the same time, John Valdez a Spaniard, and John Frances Caserta, became Proselytes also to the same Peter Martyr; more particularly Valdez accompany'd him into Germany, where he was instrumental in confirming the Marquis his Friend in the Resolution he had taken.

*Thuan. I.
43.*

Julius, Duke of Brunswick, says the Historian, deserting the Religion of his Fathers, was no sooner seated in his Principality but he subscrib'd to the Reformed Confession, and caus'd it to be Preach'd through all his Territories; to which purpose he sent for Jacob Andreas of Tubing and Martin Chemnitius to perform that Duty. By his means also John Lorbeer Abbot of the Monasletry of Rittershusen, about a Mile from Brunswick embrac'd the same Confession, abolish'd the Worship of his Fore Fathers, and Marrying a Wife, continued in the Reform'd Religion to his dying day. By whose Example Eberart Hollius, Bishop of Verden, antiquated the worship of his Ancestors over all his Diocess, and received the Reformed Confession. All these were persons of great Note, and their Conversion

sion it self, and their perseverance therein, was a sufficient account of the reason of the Action.

Nicholas Radzevit, Duke of Olika and Palatine of Wildaw, a great Favourite of Sigismund Augustus, King of Poland, a person of rare Parts and great Virtue forsaking the Roman Ceremonies, embrac'd the Doctrine of the Protestants as more agreeable to the Scripture, which he caus'd to be Translated at his own Charge from the Hebrew and Greek Originals, and publish'd among his Sarmatians in the Vulgar Language.

Wolfgang, Prince of Anhalt, was another Proselyte to the Reformed Religion, for which there needs no other account but what the Confederate Princes put forth at several times to justifie their proceedings.

William, Prince of Orange, who wrested the Low Countries from the Tyranny of the Spaniards, Count Egmund, Philip and Memoraneius Horn: all these were Proselytes to the Reform'd Religion, Alienated from their Subjection to Rome by the Cruelties of the Inquisition, and of the Duke of Alva; as appears by their submissive Complaints and Petitions to Margaret Governess of the Netherlands in behalf of the afflicted People; and the Confederacy between the Reformed for the Defence of their Religion and Liberty.

Joachimus Fridericus, Arckbishop of Magdeburgh, at first a Roman Catolick, was no sooner admitted to the See, but he imbrac'd the Protestant Faith, and order'd the Reformed Doctrine to be publickly Preach'd in his Cathedral.

Andrew Dudithius, a Hungarian, who for his great Learning, while he was yet but a young Man, was prefer'd to be Bishop of Knin, alias, Finninium in Croatia, and for his extraordinary Abilities employ'd in several Important Embassies under Ferdinand I. Maximilian II. and Rudolphus II. weighing at length the Disputes

sputes and Controversies then on Foot, forsook the Ceremonies of *Rome*, and adhering to the Reformed Religion, Marry'd two Wives ; for which tho he were cited to *Rome* and for non Appearance proscrib'd, yet was he still by *Maximilian* protected, and made use of in his Councills. At last after leave obtain'd of *Rudolphus*, he retir'd into *Moravia* where he liv'd a private and studious Life, and died in the Profession which he last Imbrac'd.

Annas Burgus, a Senator of *Paris*, at first only suspected to favour the Protestants was by *Hen. 2d. of France* sent to the *Bastile* ; at what tyme being declar'd a Heretick by his Judges he appeal'd to the Arch Bishop of *Sens* ; which appeal being judged frivolous, he was sent back to the Bishop of *Paris*, by whom being then degraded from his Sacerdotal Character, he then made open profession of the Protestant Religion, testifying his Joy for the Kindness they had don him. *For that the Charatter of the Beast being now, as he said, defac'd, he should have nothing more to do with Antichrist.* And that there might be no question made of his Conversion, he revok'd his first Confession as Ambiguous, and gave into Court another more clearly agreeing with the Doctrine of *Geneva* and *Switzerland*, wherein after he had sharply inveighed against the Pope and the Ceremonies of *Rome* he declar'd himself prepar'd either to live or dye. For which at last he was adjudged to be burnt ; which sentence as he heard with an undaunted Courage, so at the Stake he gave the People to understand, *That he did not come there to suffer as a Malefactor, but for adhering to the Truth of the Gospel.* His Death was deplor'd by many that thought ill of his Conversion : however says the Historian it partly so confirm'd the minds of some that had forsaken the Religion, and likewise so exasperated others, as it may be

be truly said, that out of his Ashes sprung that prodigious Harvest of Revolts and Conspiracies which afterwards for so long time barras'd a most flourishing Kingdom. And the Author of the Council of Trent makes this Remark upon him, *That the Death and Continancy of a person so conspicuous, waken'd a Curiosity in many, to understand what that Religion should be for which so great a Man had suffer'd so courageously;* and complains that it much increas'd the Number of Protestant Proselytes.

Garfas Arias, a Spaniard, and Monk of the Monastery of St. Isidore in Sevil, a Person of an acute Wit and rare Learning, of a rigid Roman Catholick, became a Preacher of the Reformed Religion, even under the Nose of the Inquisition. Insomuch that Philip the Second returning into Spain, was much amaz'd to hear that the Reformed Religion was crept into his Most Catholick Dominions. At first *Garfas* was too hard for the Inquisitors, still baffling their Objections by the smartness of his Arguments. But being at length conven'd before them upon surer Evidence, he plainly shew'd that it was not out of Self-Interest, but out of a real Convincement that he was in an Error before, that he had abandon'd the Popish Religion. Else he would never have so boldly Confronted that Cruel Tribunal, as to tell them, *They were fitter for the vile drudgery of Ostlers, than to assume to themselves to be the Censurers of a Faith which they so little understood.* Declaring at the same time, his hearty Repentance for having formerly so oppos'd the Maintainers of that Faith before them; and for which he should always be sorry as long as he had. Whereupon he was forthwith Condemn'd, and soon after led in Triumph to Fire and Faggot, and burnt alive.

Touan.
l. 22, 23.Counc. of
Trent, l. 3.Touan.
l. 23.

Nor was this all the misfortune that befell the Monastery of St. Isidore; For as we said before, Philip the Second returning from the Low Countries by Sea, and narrowly escaping Shipwreck, as a thanksgiving Offer-
Count. of Trent, l. 3. ing for his deliverance, he was no sooner got ashore, but he sacrific'd upon the Altar of the Inquisition for Lutheranism, John Pontius Count of *Bailem*, together with a Friar Predicant, and many others that were members of the said Colledge, together with several Ladies of Quality, to the number Thirteen, all Profelytes to the Doctrine of *Gaspar Arias*, and all confirming the reality of their Conversion by their Martyrdom. Nor did they spare the very Statue of *Constantius Pontius*, who had been Confessor to *Charles the Fifth*, and in whose Arms he dy'd, because he was only suspected of Heresie.

Tibuan.
176.

George Buchanan, never made publick Profession of the Protestant Religion till after his return out of *France* into his native Country, where he was made Tutor to *James the Sixth*. The Reasons of whose Conversion are easily discern'd in his bitter Satyr against the *Franciscans*. A person, says the Historian, not to be match'd in our Age, for the happiness of his Wit, and the freedom of his Style, as his Works that will live in spite of *Eruy*, testifie.

Jerome Zanchius, a Native of *Bergamo* in *Italy*, deeply learned in the study of Divinity, first a *Roman Catholick*, afterwards became a *Protestant*, and for that reason follow'd *Martin Bucer* to *Strasburgh*; and when *Bucer* was sent for into *England*, succeeded him in his Ministry. And to justifie his Conversion, at seventy Years of Age, he wrote a Confession of his Faith to this Effect, That he had not simply and in all things forsaken the Church of Rome, but only in those things wherein she her self had revolted from the truly Ancient and Apostolick Church: Neither

Neither had he left her with any other intent, but that ^{Thuan.}
if she amended and return'd to the first form of the Church; ^{L. 99.}
he was also ready to return to her, and Communicate with
her in her Congregations and Assemblies; which that it
might come to pass he humbly besought of God.

Paulus Vergerius, Bishop of Capo D'Istria, in the Venetian Territories, was a Person of great Learning, and highly in the favour of Clement the Seventh, and Paul the Third, by whom he was several times employ'd into Germany to Negotiate with the Emperor about the suppression of Luther's Doctrine. Of whose conversion to the Reformed Religion, Sleidan gives this account. That returning to Rome from the Colloquie at Worms, the Pope being then about to create new Cardinals, had design'd him for one among the rest; but it happen'd, there were some Persons who buzz'd the Pope in the Ear, that Vergerius, by his continual Converse with the Germans, was become a Lutheran. Of Which Vergerius being inform'd by his Friend, Cardinal Ginucio, was strangely astonish'd, and to purge himself before the Pope, retir'd into his Country, and began a Book which he Entitl'd, *Against the Apostates of Germany*. At what time, while for Confutations-sake, he diligently examin'd the Writings of his Adversaries, and seriously consider'd their Arguments, he confess'd himself convinc'd and vanquish'd; and thereupon going to his Brother John Baptista, Bishop of Pola, told him the whole Story, and ask'd his Advice. His Brother at first deplored his condition; but upon the earnest Importunities of Vergerius, he apply'd himself to examine the Scripture, and more particularly upon the point of *Justification*; which after he had seriously done, and compar'd the Arguments on both sides, he submitted likewise, and adjudged the Doctrine of Rome to be False. Whercupon

Common-
taries l. 21.

the two Brothers congratulating each other, set themselves to instruct the People, and inform them of the Benefit confer'd in Christ upon Mankind, and what sort of Works they were that God requires from us, to the end they might reclaim misguided Men to the purity of Worship.

Thuan.
l. 5.

l. 8.

Ihuannus relates, that coming to Padua after his exclusion out of the Council of Trent, and being there terrified by the Example of *Francis Spira* dying in the heighth of Despair, he went first to Bergamo, and thence retiring among the Grisons, fix'd himself in the Valtoline, where he professed the Doctrine of *Luther*, till he was sent for to T tubing by Christopher of Wittenburgh.

The Author also of the Council of Trent, reports, That while he stay'd in the Valtoline, he mainly made it his busines to Preach down the Hierarchy of the Church of Rome, affirming that the Word *Hierarchy* was no way agreeable either with the Precepts or Practice of Christ, his Apostles, or the Primitive Church.

Peter Martyr Vermilius, was first a Monk of the Order of Regular Augustin Canons in the Monastery of Fesule near Florence, where through his severity in reprobating the evil Maners of his Companions, he incurred their Envy to that degree, that he was forc'd to retire to Naples, in which City, being by that time in heart a Protestant, he set up a kind of Conventicle of the chief of the Nobility, both Men and Women, among whom was *Vittoria Colonna*, the Marquis of Pescara's Wife, a Lady with whom few were to be compared for Wit, Piety, and Modesty. But that place proving too hot for him, he went to Luca, where he met with *Emmanuel Tormentius*, *Celso Martinengo*; *Paulus Lafeius*, and *Jerome Zanchius*. From thence in the company of *Bernardinus Ochinus*, he hasten'd into Zurich in Switzerland; and thence, after a short

a short stay, he was summon'd by *Bucer* to *Strasburgh*, where he Taught for five years together with great Reputation, till he was sent for into *England* by *Edward the VI.* and by him preferr'd to Interpret the Scriptures in *Oxford*. A Person, saith the Historian, the most Eminent for Wit and Learning among any of his own Profession : And as for the Reasons of his Conversion, they are sufficiently manifest in every part of his Works.

Oecolampadius also was at first a *Roman Catholick*, till better enlightned, he embrac'd the Orthodox Doctrine of the Lord's Supper. Of which he gives the Reasons in an Epistle to *Bellicanus*, in these words ; " That before the Lord lookt upon him, he was Religious even to Superstition, so that he contradicted the Spirit speaking in him. For as often as he read the Concatehation of the words of the Institution of the Lord's Supper, it came into his mind that there was another sort of Pith that lay under the Bark ; which nevertheless refuting after a slight Combat, he was of the same Opinion with most others. Wouldst thou be wiser than other Men ? Thou art to believe what others believe. Oft-times he accus'd himself, that he could not fathom what might lie conceald in others Breasts. Art thou only a Cast-away from the face of God, that thou must be opposing what no body contradicts ? Sometimes he endeavour'd to vanquish his Infirmity by the reading of Ancient Doctors. But at first he found nothing to help him. He often met with the Body of our Lord, and the Blood of our Lord, but how the Body, or how the Blood, was but very obscurely expounded. At length laying aside all authorities of Men, a brighter Truth enlighten'd him, that he had no more need of Popish Judgments, but made use of his own and his Friends to end the Controversie.

*Hen. Bux-
born. l. 5.
de Eucha-
ristica
Harmonia
P. 257.*

"versie. And at length he wrote a Book in Opposition to the Popish Doctrine, concerning the Genuine signification of the Words, *This is my Body.*

Sebastian Munster, was at first a Franciscan Monk in the Monastery of *Tubinguen*, till better inform'd, he embrac'd the Doctrine of the Protestant Religion. So Famous for his great Skill in the *Hebrew Language*, his deep reading in Scripture, and his excellency in the Mathematicks, that he was call'd the German *Esdras*, and *Strabo* of his time. Of whom, as to the reasons of his Conversion, the same may be said as of *Peter Martyr*.

Wolfgangus Muscabus, was also in his younger years a Monk, till better information made him forsake the Ceremonies of the *Romish Church*, and adhere to the Protestant Religion, of which he afterwards became a most painful and famous Preacher to his dying day.

Melchior Roman, a *Spaniard*, and once Procurator of the Order of the *Jacobins* at *Rome* for the Province of *Tholouse*, having at last deserted the Church of *Rome*, made a publick declaration of his Conversion in the Reformed Church of *Bergerac*, in the Year 1600: wherein he gives an ample account af the Reasons which mov'd him to change his Religion, to this Effect:

His first *Exception* is, That the Consecrated Sacrament should be subject to the eating of Mice and Rats. He alledges that he saw at *Lymoges* in the Convent of the *Jacobins*, an infinite number of Consecrated Sacrifices eaten with Rats and Worms, and all wrapt about with Cobwebs. He relates how *Gregory the Seventh*, having consulted the Sacrament touching the revealing of certain Matters against the Emperor, and receiving no answer, threw it into the Fire. He adds, that *Vidor the Third*, a Bishop of *Ebora*, and the

the Emperour Henry the Seventh, were Poysoned in taking the Sacrament. Strange Absurdities, and prodigious Acts, to which *Transubstantiation* would subject the Body of Christ, if the Doctrine were true.

His next Exception is against the Privation of the *Cup*, contrary to the command of Christ, *Drink ye all*, and the Practice of the Church, 1 Cor. 11.

His third Exception is against *Purgatory*, as if the unspeakable Dignity of the Sacrifice of Christ, were not able to blot out our Offences, to reconcile our Souls to God, and to justisie before the Throne of Justice: Besides he assures himself, that it is a great diminishing of God's Mercy, Grace, and unspeakable Favour, and a too-much eslipping of the Matchless Glory of the Ocean of his compassions.

His next Exception is against the *Canonizing* of *Saints*, by which means the silly ignorant People are induc'd to commit *Idolatry* and *Spiritual Fornication*, impiously and incredulously against God, who is only able to save and restore to *Life* those that are dead: That from hence proceeded so many Pilgrimages into strange Countries; under pretence whereof many Adulteries, Fornications, Sodomies, Incests, and other Execrable acts we committed, and the Bodies of those Ador'd and superstitiously Worshipp'd upon Earth, whose Souls were tormenting in Hell. He adds, That Gold and Silver can work much with the Pope for raising of the most Vile and Wicked Persons upon Earth, to the Reputation of Holiness and Deification; which never can come from the Spirit of Sanctification, but from the Authority of a Mortal and Sinful Man: Yet that those were the Saints wherein the Papists put their Hopes, and at whose hands they look for Succour both in Life and Death. Wherefore, says the Convert, *utterly renounce them, and put my whole trust and*

and confidence in my Creator only. And lastly, He renders to the Divine Majesty, eternal Thanks, above all other Benefits of his large Liberality bestowed upon him, for his Conversion in particular; protesting to employ the Grace and Gifts it had pleas'd his Omnipotency to endue him with all, to the Glorious praise of his eternal Majesty, and the Edification of his Church, where his Word was most purely Preach'd, and his holy Sacraments most sincerely administred according to the Institution of Christ.

John Norman, sub-Prior of Marestay, and a Precent Fryar, made publick profession of the Protestant Religion the same year, and gave his reasons in the Reformed Churches of Tours and Traisneau, to this effect :

In the first place he bewails himself for having so long follow'd the way that conducted to Perdition, and for having forsaken the true Path which was to be trac'd for the attaining of Heaven ; and then blesses himself, for that in the end, the Spirit of God had brough him to the light of a holy Knowledge of the way of Salvation. Lo now; says he, you see me unmask'd from the fraudulent Embraces of the Strumper Babel, which is the Nursery of all Impiety ; Now am I loose from the dangerous Labyrinth of Errors : Errors so abominable, that there is no man of never so little Faith, but detests and renounces them. Particularly he Instances the boldnes of the Popish Priests in using the Terms, *Qui creavit me, dedit mibi creare Se*; He that created me, gave me power to create Him. And, *Qui creavit me sine me, creatur mediantre me*; He that created me without me, is created by my means. Which he asserts to be a manifest Overthrowing the Doctrine concerning the Truth of the Humane Nature of Christ, who has but one Body and not two Bodies,

dies, as the words infer. For that by their reckoning, Christ must have one Body fram'd in the Womb of the Pure Virgin, and another which the Creator creates by the Priest.

In the next place, he objects against their daily Sacrificing for the Quick and the Dead; by which means the Papists seem directly to infer, That the Sacrifice once made by Christ upon the Cross, was insufficient.

In the next place, he objects against Praying to Saints, as depriving Christ of his Excelling Titles of Intercessour and Mediator.

In the next place, he taxes the Papists with *Idolatry*, in attributing to a Thing without Life, that which only belongs to Christ. Instancing, for Example, that Prayer of theirs to the Crucifix. *Hail Holy Cross, our only hope in this Troublesome Passion, Enclose Justice under thy Godly shade, and give Mercy to the Guilty,*

He farther taxes their want of Understanding, in believing that by their Works they may, meritoriously gain Heaven, as being a palpable lessening the Merits of Christ. For that, if the Grace of God might be purchas'd by a Man's Merits, Christ had then dy'd in vain; besides, that it is contrary to the Scripture, which tells us, *That when we have done all we can, we are yet untrustable Servants.* In the Conclusion, he tells the World, that he has omitted many Superstitions and Heresies that caus'd him to fly from the Pretended Catholick Profession, and to settle himself with all Humility in the Reformed-Church. Adding withall, That let his Enemies say what they pleas'd, or do what they could, neither Promises nor Threats; neither Injuries nor Persecutions should (with God's grace) withdraw him from his Pious Resolution to embrace the true and lively Faith of the Reformed Churches:

And lastly, beseeching the Congregation of the Faithful; meaning the *Protestants*, to receive him into their number.

Father Abraham, sometimes a Prier of Carmes in the City of *Aire*, becoming at last a Proselyte to the Reformed Protestant Religion, acknowledged his past Errors in general Terms, before the Congregation assembled in the Reformed Church of *Ven*, a City of *Languedoc*, in a short Speech, of which this was the substance

That he was now come into the House of God, between the Arms, and into the Bosom of Christ, the Churches Spouse, a Church as far from the Impieties and Sacrileges of Unchrist *Babel*, as Truth from Falsehood, and Light from Darkness.

That he was come into the sweet Liberty of his Conscience, which had so often summoned him to depart from the Seminary abuses of Popery, those horrible Sinks and Kennels of Impiety, where the holy Name of GOD was so Villainously profaned, and the Honour of the *Burnal* shamefully prostituted to Idols and Martrelets; where the Blood of Christ was put to sale; Where his only Sacrifice, which is the Baptization of our Sins, was held uncapable to blot them out and deface them; Where Man's Merits are equally valued with those of Christ; Where the Son of God, our Redeemer, is void of the most glorious Title of his Office; Where the Pastoral Staff is taken out of his hands, and the Conduct of his Church usurped by another; And where the Son of Perdition, that Damnable Antichrist will have a part with Christ in his House, in his Kingdom and Empire, which is his Church.

This Declaration was made the 9th. of Jan. 1600.
Antony Ginetier, sometimes a Confessor and a Monk
of the Order of St. Francis, having afterwards embrac'd
the Protestant Faith, made a publick Declaration
of his conversion in the Church of Bergerac, the
22. of October. 1600. to this Effect.

First, He lays it down as a Maxim, That the only true and sincere Church is that which opens a way to Salvation, and absolutely seeks the Glory and Praise of God. On the other side, That that Religion must be False and Ruinous, which seeks the Glory of the Creatures; Honouring them with that which only belongs to the Living God.

Which being thus laid down, He asserts the Protestant Religion to be of the first Kind, and the Religion of the Roman Church to be of the second. And this he proves from the Profession of the Reformed Church. First, That one only God must be call'd upon: Secondly, That from Him alone all manner of Salvation must be expected. Thirdly, That his Mercy defaceth all our Sins. Fourthly, That the Sacrifice of the Undefiled Lamb, offer'd upon the Cross, takes away Condemnation. Fifthly, That his Justice redeems us from the second Death, and that his Resurrection leads his Saints into the right way of Eternal Life. Sixthly, That his blessed Word contains all manner of secrets necessary for our Welfare and Happiness. Seventhly, That Works cannot merit everlasting Felicity. Eighthly, That the most Righteous and most Perfect of Men, cannot produce works of Supererrogation, as if it were in their power to accomplish all that Justice commanded, and more than is required. Ninthly, That God must be worshipped in Spirit and in Truth. Tenthly, That the Glorious Body of Christ sits at the Right hand of his Father.

That on the other side, The *Papists* dishonour him in calling upon Angels, Saints, and Ladies. 2. That they confide in them for Succour in their Dangers and Necessities. 3. That they promise to themselves remission of sins through the Pope's Indulgencies. 4. That they mingle the Blood of Martyrs with the Blood of *Christ*, as if not sufficient of it self. 5. They trust more in the Merits of Saints or Mortal Creatures, than in the Obedience of the Eternal Son. 6. They are not content with the sacred Letters of Reconciliation, but to supply their want as they fondly imagine, they add the vain sufficiency of Traditions. 7. They presume upon their own Works for their Justification before the Throne of God's supreme Justice. 8. They think to be wiser than their Celestial Teacher, when they strive to be double diligent above his Commandments, in their acts of Supērrogation. 9. They bow themselves to the Images of Creatures contrary to the Law ; and serve God after a Sensual and Carnal manner prohibited by his Word, without which Warrant every work is done without Faith, and consequently sinful. 10. They fasten the precious Body and Blood of Christ to Bread and Wine, subject to a thousand Corruptions and Abuses, and altogether far remote from their Excellency.

Upon which Considerations, says the Convert, and many more most Just and Reasonable, not to insist upon the Detestable Conversations of Monks in Monasteries, we have shaken hands with the World, wherein we far'd deliciously, were well apparel'd, and acquainted with Pleasures where no Carnal delights were wanting, and wholly renounce and abandon all Papistical Errors, namely the intollerable Abuses and Superstitions of the *Mass*, to be receiv'd into the Domestinal number of God's Chosen, embracing the Truth of the Reformed

Reformed Church, that so we may partake of her most Excellent and Wholsome Benefits.

Father Edmund du Beauval, sometimes a Jesuite, a Doctor of Divinity, and Preacher in *Bourbon*, being at last convinc'd of his Popish Errors, made another Declaration of the Reasons of his conversion in the Reformed Church of St. *Amand* in the said Province, the 26th. of *July*, 1600. of which the Substance was as follows :

At first he objects against the *Romanists*, for robbing *Christ* of his due Honours and essential Titles of *Advocate* and *Mediator*, urging for proof, That a Mediator between God and Men, must be an Eternal and Sovereign Sacrificer ; but that the *Roman Church* deprives *Christ's* Sacrifice, of Eternity, in affirming that the Property and Virtue of it alone, cannot continue to the Worlds end, unless it be many times reiterated. Whereas the *New Testament* tells us that *Christ* enter'd once for all into the *Holy Place*, obtaining Eternal Redemption for us.

His second Instance is, That every Sacrifice is respected in regard of the Sacrificer, consequently that the Sacrificer is to be preferr'd before the Sacrifice. Thus *God* had respect first to *Abel*, and then to his Offering. But in the Romish Church the *Mass-Priest* being reputed the Sacrificer, and *Christ* the Sacrifice, it follows that the Priests being but Mortal and sinful Men, must be preferr'd before the Unspotted Lamb, the true Son of *God* by Nature, *Jesus Christ*: Which he affirms to be Blasphemy never us'd among the *Turks*.

Next, he objects against the Church of *Rome* for assuming Authority and Pre-eminence over all the Bishops in the World, and her allowing of Pictures and Images in Churches ; and thence inferrs, that *Belial* is not more contrary to *Christ*, Falshood to Truth,

Darkness

Darkness to Light, Vice to Virtue, than the Doctrine of the Church of *Rome*, to that of the Mediator set down in his holy Scripture.

Hence therefore it comes to pass, Brethren, says the Convert, that I have renounced Popery, and purpose carefully and laboriously to seek the right Path, leading to the Sovereign God, wherewith the Church of *Rome* is not acquainted. And for this purpose I have abjur'd, and do abjure all her Superstitious Doctrine as Blasphemous, and as far from Christianity, as she is from the true end of Man's Creation.

This Declaration is sign'd, *De Beauval*, and attested by the Minister and Elders of the Church at St. Amand, and several others.

John Colleij, a Capuchin Friar, and Guardian of the Convent of *St. Omers*, being afterwards converted to the Protestant Faith, in the like manner made publick the Reasons of his conversion in the Church of *Sedan*, March the 4th. 1601. in words to the same Effect. And before him,

Simon Palory of Richlieu, heretofore Prior and Provincial of the Order of the *Holy Cross*, upon his forsaking the *Roman Ceremonies* and turning to the *Protestant Profession*, made a long and solemn Declaration of the reasons of his conversion in the Church of *Caen*, the 11th. of *March*, 1600. to this effect :

In the first place he declares, that he had liv'd Eighteen or Twenty Years in the Order of the *Holy Cross*; and calls God to witness, that he did not leave the Profession out of Levity or any humoursome Conceit; but that having throughly consider'd with himself the great Contentions that had been and still remain'd in Christendom, touching Religion; the mortal hatred which the greatest part, and those too the greatest Personages in the World, bare to true Religion, and
the

the Professors of it ; the sharp and terrible Persecutions exercis'd against them ; and on the other side their constancy and resolution in defending that which makes them so odious among so many Assaults and dangerous Trials, contrary to the nature of Man that seeks after nothing but Rest, and a life of Comfort and Pleasure ; Those considerations made him suspect that it was more than a Humane Spirit that awaken'd in them those Heavenly motions so unacceptable to the Flesh.

Then descending to Particulars, he objects against Praying to *Saints* and Worshipping of *Images*, as being contrary to the first and second Commandments.

In the next place, he objects against the Doctrine of *Transubstantiation*, and Worshipping the *Sacrifice*. For which he alledges the usual Arguments so often repeated by *Protestants*.

In the next place, he objects against the Church of *Rome* for keeping People in Ignorance, and forbidding the Laity to read the *Bible*, as being contrary to the express Command of Scripture in sundry places.

His next objection against the Doctrine of *Rome*, is, for teaching that Salvation must be sought for in Man's Merits, and that our Justification comes by *Works* : as being contradictory also to the Express Letter of the Scripture, That we are not able to think any good of our selves. And to the Opinions of the Fathers, which I forbear to recite, as being to be found in the Writings of all that have oppos'd the Papists upon this point.

His next objection is against *Purgatory* : Against which he brings the usual Arguments, nor then perhaps so common as how they are : Which therefore for brevity sake I omit.

Upon the close of all, he concludes, that it was not his purpose to enumerate all that had distasted him in the

the Church of *Rome*; for that many other things were by him observ'd, which in no point agree with the Word of *God*. However, that he thought those points which he had already touch'd, were sufficient to make it Manifest that he had Enterpriz'd nothing without good Reason, adding withall, that his Conscience would never have suffer'd him to have liv'd in quiet, had he done otherwise.

All these being Learned Men, and well provided for in their several Stations, thought themselves obliged to give the World the Reasons of their Actions, especially in the important concern of Religion. Well knowing, that though they could not stop the mouths of Malice and Slander, yet it would be a great satisfaction to others, to find they were not ashame'd to own and defend in publick, what they had done upon solemn and mature Deliberation. And therefore they compas'd their Declarations severally, and dispeard them abroad in the World, as well to testifie the Reality of their Conversion, as in hopes that by their Examples and their Arguments, others might be induc'd to do as they had done.

Of late date, *Henry Buxhornius*, one of the Divinity Professors of *Lovain*, gives this account of himself, That he having been employ'd by the Inquisitors to strike out at least Six hundred places of the Ancients which seem'd to make against their Doctrines, was so troubl'd in mind about it, that it was an occasion of his turning Protestant, and made him resolve to quit that Religion that could not defend it self without such manifest Impostures.

His own words are these. *Oh the Incrediblē bounes
of God towards me. For being made one of the Superintendents
of the Expurgatory Index, in which under the Ty-
ranny of Alva, Benedict Arias Montanus, had contriv'd
injurious*

injurious to the studies of pious Men, after I had struck out with my Censorious Pencil Six hundred Observations which oppos'd the Erroneous heads of Pontifical Doctrine, God in his Mercy, rowing up my mind, and opening my eyes ; I observed Abominations in the Papacy, Idols in the Temple, Tyranny in the Government, Contagion and Poison in the Religion. Which at first put me into a stupid fear, uncertain which way to go, what to desire; what to avoid, what to hold fast, what to let go. But this affliction and trouble of a doubting and suspensive heart, was to me the healing Physick of Divine Compassion. For it was for that reason that I was toss'd and hurry'd, and almost kill'd with words the various storms of anxious Thoughts, to the end I might furl the sails of Pontifical pride, which in that condition I had spread abroad, and gaining the harbour of Christian Piet, cast anchor in that Orthodox Religion, which in spite of the Councils and Forces of so many Princes, I understood that Luther, Bucer, Oecolampadius, Calvin, and others had embrac'd, and for the maintenance of which they were still ready to expose their Lives to Fire and Sword.

In his Epistle also to the Ministers of Holland and West-Freizland, he thus begins :

The day which I may truly call my Birth-day, most worthy Men and Brethren, when having bid adue to the Ceremonies of Popery, I receiv'd the splendour of Divine Light, and the Doctrine of sincere Piety, was the beginning of all the Blessings that hitherto e're made me happy, so that from henceforward I hope to be a partaker in the Kingdom of God.

Michael de Remchon, the Parson of Bassier, was a Priest so bigotted to the Romish Religion, that he was one of those that carried on the Conspiracy to Murder Maurice Prince of Orange, and several others the most considerable Persons in Holland. Yet after his

The same
words
you have
before. p. 215.
p. 215.

Condemnation, with great sorrow of mind, and repentence of his Crime, in detestation of a Religion, whose Doctrine had brought him to that miserable end, he made open Profession of the Orthodox Protestant Faith.

Admit into the number, *Andrew Sall*, formerly of the Order of *Jesus*, and Professor of Divinity in the Colleges of *Pamplona, Polencia, and Tudela in Spain*, Rector and Professor of Controversies in the *Irish College* of the University of *Salamanca*, &c. now or late a Preacher of the Gospel in the Reformed Church of *Ireland*, as being a Convert to the Church of *England*; who to shew the Reasons of his conversion, made them publick in a solemn Declaration, pronounced in the Church of *St. John* in the City of *Cashel*, the fourth Sunday after *Easter*, May the 17th. in the presence of the most Reverend *Thomas*, Lord Archbishop of *Cashel*, and the Right Reverend *Hugh* Lord Bishop of *Waterford*.

That having been bred in the Communion of the *Roman Catholick Church*, followed a Religious Life, and compleated his Studies in Philosophy and Divinity in Colledges of the Order of *Jesus* in *Spain*, and having been employ'd in teaching the said Faculties for many years, he apply'd himself to a stricter enquiry and examination of Matters; and that by frequent reading the Holy Scriptures, Fathers, Councils, and Historians of the Church, his Knowledge was farthered, and his Judgment ripen'd, so that he began to doubt of the Truth of several Articles introduc'd by the use and authority of the *Roman Church*, repugnant to Humane Reason, and not warranted by Divine Writ; as *Transubstantiation, Indulgences, Purgatory, Worship of Images*, &c. yet smuther'd his Scruples while he was *Spain*; partly fearing the severity of that Country against Oppo-

Opposers of their Tenents, partly amus'd with a supposition that the Church and Pope of *Rome* were infallible in their Decrees touching Faith; till arriving in *Ireland*, and disputing often and closely with several Persons eminent in Learning and Integrity, but principally with his Grace the Lord Bishop of *Cashel*, who for six years together suffer'd his obstinate resistance, at last by the means of his solid Learning, and the example of his pious and upright Life, God was pleas'd to give him a more clear light of the Errors he was in. Yet that still he delay'd to give his full assent, partly fearing that his weakness might be rather of his Capacity than of the Cause he maintain'd; partly fearing the Dangers that might attend his deserting the Romish communion; however that it made him betake himself to a most diligent study of the case, leaving no stone unturn'd to quiet the trouble of his conscience; to which purpose he carefully also perus'd the 39 Articles, Canons, and Liturgy of the Church of *England*, and at length being thus confirm'd and all consider'd well, he concluded the way of the Church of *England* to be safer for his Salvation, than that of the *Roman Church*. Whereupon after he had solemnly declar'd his assent to the 39 Articles of the Church of *England*, for Holy, and Wise, and grounded upon the Infallible Word of *God*, and acknowledg'd the Romish Tenents against them, to be False and Superstitious, he besought his Grace, that he might be admitted into the communion of the Church of *England*, and absolv'd for his so long continuance in Error.

I omit his Sermon, in Justification of the change he had made, as being too prolix for this place. However, it shews him to have read much, and to have seriously studied the point of his conversion.

And here I make a stop: Not but that a more ac-

curate search might have easily produc'd a far greater number, if Number had been only aim'd at. However these are such as lie within the prospect of obvious reading, and enough to shew the Difference between the Converts from the *Romish Church*, and the Deserters of the *Protestant Religion*. The one Men of great Judgment, Learning, Eloquence, and exemplary Piety, who advanc'd their Fame and Reputation by setting the Truth of Divine Worship at liberty from the Bondage of *Roman Superstition*, and Exalting the Word of God to its Primitive Dignity, while the others have only return'd to the same Silence and Ignorance wherein their Fore-fathers were before. By the one the *Protestant Religion* vastly gain'd, the *Papists* as vastly lost; while the other as they were not mist by those they forsook, so they brought no advantage to the cause they embrac'd.

A Cata-

A Catalogue of sundry great Persons of the Roman Catholick Religion, who have all along Oppos'd the Tenents of the Church of Rome.

Almaricus, a Parishian Divine, declar'd Images, Altars, and Invocation of Saints, to be *Idolatry*, and deny'd the Doctrine of Transubstantiation and the Real Presence. In the justification of which Opinions he suffer'd Martyrdom.

Anno Dom
1200.

John Taulerius, a Divine and a Dominican Friar of Cologne, in one of his Sermons citing the words of St. Bernard; *And God eats us, and is eaten by us*, That we should not think it to be any corporal feeding, has these words. *As the corporal Food passes into the substance of him that eats it, so whoever receives this Sacrament, is changed into that*, as St. Austin says. *Thou shalt not change Me into Thee, but thou shalt be changed into Me*. *For* says St. Bernard; *As we eat our corporal Food, so are fed on by Christ*. Then he tells us when and how God feeds upon us, that is to say, when he causes us to acknowledge our sins and transgressions, and works in us a perfect conversion. All which is positively opposite to the Popish Doctrine of *Transubstantiation*.

Rupert, Bishop of Lincoln, in the presence of Innocent the Fourth and his Cardinals, took the freedom to detest the Abominations of the Roman Religion, and upon

upon his Death-bed sharply reprov'd the Monk *John de Sancto Egidio*, for flattering the Popes.

Senalus, Archbishop of *Tork*, in a short writing to the Pope, inveigh'd against the Abuses and Depravation of the Mass; Then, says *Matthew Paris*, when *Rome* prostitutes her self, and sits like a Whore exposing her self for Hire.

About the same time in *France*, *Arnulph Bishop of Lyons*, condemn'd the Abuses in the Administration of the *Lord's Supper*; at what time also *Abbot Joachim* in his Annotations upon the *Apocalyps*, and *St. Jerome* calls the Pope and his Mass-Priests so many Antichrists.

Much about the same time also, *Petrus Cantor*, a *Parisian*, in a Book entitled, *The Word Abreviated*, smartly discovers the Idolatry of the Pontifical Mass, and other gross Errors of the Popish Doctrine.

About the same time also was published an Exemplar of *Aesop's Fables*, one of which is to be seen in the Library at *Fuld* in *Germany*, where the Deformity of the Popedom and the Mass is so lively and so artificially set down in Pictures, that *Wicelius*, that same Deserter of the Christian Religion observes, that *Luther* himself could not have done more to Satyrize the Heads of the Romish Religion.

Not long after, we meet in History with *Peter de Vivers*, *Thomas de Corseilis*, *Johannes Semeca*, *Gulielmus Goltzschmir*, and *Laurence of England*, who together with *Gulielmus de Sancto Amore*, all opposed the Blasphemous Doctrine of the Monks, who made a Book which they call'd, *Their Eternal Gospel*, to the great Dishonour of the Gospel of Christ, which they said was not to be compar'd with theirs. For which *Alexander the Fourth* was content the Friars Book should be burnt, provided it might be done privately and without Discredit to the Friars.

About the Year 1250. *Helias Eubetus, Tripolaniensis*, in seven Books under the Title of *Semidiales*, *Bernard Westenode*, by *Irithemius* Surnamed *Corbeiensis*, *Gilbert the Monk*, of whom *Huss* makes mention in his Sermon upon the words of *Christ*, *You also give testimony*; and *Probus*, Bishop of *Tolen*, mention'd by *Aventinus* and *John of Strasburgh* the Preacher, both stoutly and accurately defended the Religion of the *Waldenses*, against the Errors of Popery.

In the Twelfth Age from 1100, to 1200. liv'd St. *Bernard* a Monk, who held Justification by Faith alone, and disclaim'd Justification by Works.

I am not worthy, says he, *neither can I by my own Merits obtain the Kingdom of Heaven*, but rest upon that Interest, which I have in the Merits of Christ's Passion.

He also taught that the *Eucharist* was a Commemorative only, in his Sermon upon the *Lords Supper*.

He also held the sufficiency of the *Scriptures* without Traditions, affirming that the Word of God was all in All, &c.

Rupertus Tuitiensis, taught, That whatsoever concerns the Word of God, whatsoever was to be known or spoken touching the Incarnation, the Divinity, and Humanity of Christ, is contain'd in the two Testaments; besides, or without which two, there was nothing that ought to be deliver'd or believ'd.

Hugo de Sancto Victore maintain'd communicating in both kinds.

Gratianus the Monk, recites many Ancient Canons and Constitutions for communicating in both kinds, and declar'd his testimony against *Transubstantiation*, in these words, *As the Heavenly Bread, which is Christ's Flesh, after a sort, is call'd Christ's Body, whereas indeed it is but the Saerament of his Body, so the sacrificing of the Flesh of Christ, is said to be his Passion, not*

*Sermon 22
upon the
Canticles.*

*Sermon 5.
upon Ibai.
6. 4. 6.*

*In his Life
1. 1. c. 12.*

*Serm. 86.
upon the
Canticles:
L. 3. Com-
ment upon
the Book of
Kings,*

*c. 12.
Summa
Sentent.
Tract. 6.*

*c. 6. Tom.
3. De Con-
fessat.
dist. 2.*

not in the Truth of the Thing, but in a Signifying Mystery. Of the same Opinion in the same Age, was Peter *Blesensis*, Archdeacon of Bath, and *Johannes Semeca*.

In the next Century liv'd, from 1200, to 1300. *Robert Grosched*, Bishop of *Lincoln*, who was styl'd the Maul and Hammer of the *Romanists*. He wrote a famous Letter to the Pope, wherein he calls him a Heretick worthy of Death, and asserts him to be *Antichrist*, and to sit in the Chair of Pestilence, as next to *Lucifer* himself.

In this Age also flourish'd *Gerardus*, Disciple to *Sagarellus* of *Parma* in *Italy*, and *Dulcerius* the Schollar of *Novarius Hermannus*; who both held and preach'd that the Pope was *Antichrist*, and the Church of *Rome*, *Babylon*.

Petrus de Vineis, Chancellour to *Frederick the Emperour*, in his Letters to the Christian Princes, scruples not to call the Pope an *Apostate*, and *Beast* rising out of the Sea, full of the names of *Blasphemy*, and spotted like a *Leopard*.

Arnoldus de Villa Nova, a *Spaniard*, taught much about the same time, *That the Faith then taught, was only such a Faith as the Devils might have, who Believe and Tremble*.

In this Age, *Roger Hoveden* condemn'd the Adoration of Images, as a thing, says he, which the Church of God abhors.

In the next Century from 1300, to 1400. *Baarlam* the Monk deny'd the Popes Supremacy over other Bishops.

Marsilius Patavinus, wrote a Book entitled, *Defensor Pacis*, in the behalf of *Lewis Duke of Bavaria*, and the Emperor, against the Pope, wherein he maintains the Pope to be inferior to the Emperor, and that all the Clergy and the Pope himself, ought to be subject to the Magistrates.

Of

*Marsilius
Paris.*

*Part. I.
Annal.
792.*

*De Pri-
matu
Pontif.
c.4.p.198.*

*Catalog.
test.verit.
l. 18.*

Of the same Opinion was *John de Jandino*, and *Michael Cosenas* General of the Order of the Franciscans.

Ockham an Englishman, also stuck close to the Emperor upon the same Argument, affirming that neither Peter nor any of the Apostles had Temporal Power given them by the Apostles.

To these may be deservedly added, *Dante*, *Petrarch*, and *Chaucer*, who all found fault with the Roman Faith, as well as with her Manners.

Dante, in his Poem of Paradise, complains that the Pope, of a Shepherd, was become a Wolf, and led Christ's Sheep out of the true way. That the Gospel was abandon'd, the writings of the Fathers neglected, and the Decretals only studied. And then he taxes the folly of People to believe in Popish Absolution, more especially such as vainly trusted to the Pardons and Indulgencies vented up and down in the World by the Fryers merely for gain, and to supply their luxury.

Petrarch did so gall the Pope that he order'd three Sonnets to be ras'd out of his Poems:

And as for *Chaucer* there is no man more Satirical against Shrifting, Relicks, Purgatory, Pardons, and Meritorious Works than he is, up and down in his Poems.

John de Rupiscissa was condem'd for a Heritick, and kept Prisoner in the Castle of *Baignoux* for preaching and prophecying the downfall of the Pope.

Traffard.

Tom. I.

p. 142.

Alvarius Pelagius in his Book of the *Lamentation of the Church*, inveighs against Monastical Vows, of whom he says, that they profess'd Poverty, yet expelld other men's Estates and Inheritances.

Richard Fitz Ralph an Irish man, Chancellour of Oxford, and Arch-Bishop of Armagh, was a great Adversary against Monkish Hypocrify. Insomuch that

the contentions growing hot between the Archibishop and the Fryers, he took a journey to Avignon to Innocent the VI. and there in the Pope's Presence maintain'd and justified what he had taught and wrote against the Fryers. But the Fryers had such store of Money, as Walsingham relates, that the Archibishop could not prevail, tho' as the same Historian lays, he prov'd his Accusations both stoutly and manifestly against them.

*Walsingham
in Ed. 3.*

Bradwardine, was a Fellow of Merton Colledge, commonly callid the Profound Doctor, and taught the Article of Free Justification by Faith, the Principal Foundation of Christian Religion.

Holcot a great Schoolman wrote against Adoration of Images, and his reason is this, Divine Worship is only due to God, but the Image of God is not God, therefore Divine Worship is not due to an Image.

In the next Century from 1400. to 1500. there was Gerson who for speaking freely against the Disorders of the Roman Church was doprived of his Goods and Dignities by the Pope, and Expelled the University by the Sorbonists.

*In Lib.
Sapiens.
c. 13.
lect. 58.*

*In his
Book, de
Reform.
Eccles.
Confid. 3.*

*De Concor-
dans. Ca-
tholica,
1.2. c. 17.
& 1. 2.
c. 12.*

Peter de Alliaco, publickly reprov'd the great variety of Pictures in Churches, multiplication of Holydays and Canoniz'd Saints, and the vast increase of begging Fryers, as being burthenosome to men, and prejudicial to Hospitals and to the Poor.

Cusanus a Cardinal in this Age, deny'd the power of the Pope, affirming that a General Council was Superior to the Pope.

Laurence Valla, a learned Man, a Romani Patrician, and Canon of the Church of St. John in Laterano, has these Expressions: That the Pope himself makes War against peaceable People, and sows Discord between Cities and Princes. That the Pope made gains not only of the

Com-

Commonwealth, but of the Ecclesiastical State, and of the Holy Ghost; and that the latter Popes have laboured to be as foolish and wicked, as the ancient ones were holy and wise.

Baptista Mantuan, a Famous Poet and Historian, and Prior of the Carmelite Friars, was a great inveigher against the Superstitions and Ceremonies of the Romish Church; with whom, said he,

Cælum est Venale, deusque.

In this Age liv'd also John of *Vesalia*, a Doctor and Preacher at Worms, and *Weselius* of Gronning in *Freize-Land*, who was call'd *Lux Mundi*; Both these wrote openly against the Popes Indulgences, Auricular Confession, and Pilgrimages to Rome.

*De Pote-
stat Rom.
in Indul.
c. 7.*

In this Age, Cardinal *Bessarion*, would not allow of more then two Sacraments, *Baptism*, and the *Lord's Supper*; there being no more that were manifestly and plainly deliver'd in the New Testament.

*Tract. de
Eucarist.
p. 181.*

In the same Age, *Paulus Burgensis*, *Stephen Brulifer*, and *Johannes Gochius*, were all stiff opposers of Papistical Merits.

Toward the latter end of this Century 1480. appear'd *Theodoric Nijem*, who had been Secretary to several Popes, *Georgius Morgesleyn*, *Theodoric Uriæ*, an Augustinian; *Thomas Rhedonensis* a Carmelite in France; *Georgius Heimbergenis*, of whom *Winstingus* makes mention to the Illustrious Personages of Germany, and *Rodoric Zamarenis*, Referendary to *Paul the Second*. All these made it their busines to display the Errors and Extravagancies as well of the Tenents, as Lives of the Popes.

Dominic

Dominic Calderinus, mention'd by Ladouicu Vpon
condemn'd the whole Mass; so that being urg'd by his
Friend to go to Mass, when he could not in Civili-
ty deny it; Come, said he, let us go to the Com-
mon Error.

FINIS